

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Christianity Can Heal The World's Hurt

By C. E. BRYANT, Editor *Arkansas Baptist*

IT IS ESTIMATED that starvation kills someone "every time your heart beats." But starvation is not always so kind as to bring universal death.

STARVATION leaves stunted bodies and deformed minds, a generation of individuals unable to care for themselves.

. . . Starvation leaves in its path a trail of ill-will, ready to leap to the support of any theory based on prejudice and hate.

. . . Starvation of great numbers leaves a nation's commerce paralyzed and its mental processes restless and questioning.

CHRISTIANITY, however, can enter the famine fields with food and clothing and good-will.

. . . Christianity can bring to individuals a knowledge of brotherly love, and to nations a sense of security through a just economy.

. . . Christianity can bring to one and all the Peace that passeth all understanding.

Christianity help to do these things through relief and rehabilitation. Give now through your church. Give now to build a better tomorrow.

(Note:—Send all communications and contributions for Relief to Chas. W. Pope, Executive Secretary, 149 Sixth Avenue, North, Nashville 3, Tenn., and mark each offering for this purpose "Relief." September 30 is the date for the end of the campaign. What is to be done must be done quickly. Have you done your part?—BAPTIST AND REFLECTOR)

Baptist and Reflector

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EDITORIAL

Be Looking Forward

LET OUR PEOPLE throughout the state be looking forward to the annual special State Mission Offering the last Sunday in October.

This has been a custom with us for many years.

It is one of the most important offerings which can be made. In fact, in some respects it heads the list.

The present reference is in the nature of a simple, initial announcement and not a discussion of the offering in detail.

Later on from time to time, there will be a setting forth of the whys and wherefores of the offering.

Let our people be looking forward to this day and offering.

Roads To Doomsday

SIMON PETER foretold that mockers would appear in the last days (II Peter 3:3-7). They would ask, "Where is the promise of his coming?" They would reason according to their conception of the uniformity of nature and natural law—"since the fathers fell asleep, all things continue as they were from the beginning of the creation." So they would reject the idea that the Lord at His second coming would visit catastrophic judgment upon the ungodly world.

The apostle said that these mockers would be "willingly ignorant of" or fail to heed the warning of the fact that the world as it once existed was destroyed by the calamitous judgment of the flood. Therefore, calamitous judgment could, and would, come again.

Relative to the devastating judgment on the ungodly world at the coming of the Lord, the inspired writer said: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This judgment is to be visited by the personal projection of the Lord into the realm of human history.

In the margin of some Bibles, the words, "kept in store, reserved unto fire," have an alternate rendering "stored with fire." The heavens and the earth are "kept stored with fire against the day of judgment and perdition of ungodly men." In this judgment, "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10) to make way for the "new heavens and a new earth wherein dwelleth righteousness" (II Peter 3:13). The "flaming fire" referred to in II Thess. 1:8 evidently relates to the same disastrous judgment.

Here, then, is the Biblically revealed road to doomsday for ungodly men. A sudden, catastrophic judgment of "fervent heat," or "flaming fire," shall be visited upon those who "know not God, and obey not the gospel of the Lord Jesus Christ." This shall be the fate of those who spurn the grace of God in Christ.

There are some who hold that the "flaming fire" shall be atomic in character. It could be. Scripture does not explain this point, though an atomic description does fit the situation. If man can release destructive atomic energy, God, who knows the secret from the beginning, can certainly do the same. Should God touch off atomic energy in the earth below and the heavens above, an indescribably disastrous result would follow. On the other hand, if God should combine fire as we know it in the earth beneath and the heavens above, the result would also be catastrophic. And should He do this and also touch off atomic energy, the "flaming fire" idea would become intensified beyond the power of the human mind to conceive it. When God gets ready to destroy the present order of things, He knows how to do it!

Just recently, the daily press listed five ways suggested by scientists in which the material world or the world order could be destroyed from a scientific standpoint: 1. Falling asteroids. 2. Collision of the earth with the moon. 3. Bursting of the sun. 4. Cooling of the sun. 5. Sideswiping of the earth by a comet. Take the "flaming fire" idea and add these possibilities to it, and it can be seen how easy it will be for God Almighty to punish ungodly men with a sudden, devastating judgment. There are plenty of roads to doomsday!

In the meantime, however, this judgment is withheld. For God is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). This is the time of grace. But only God knows when the period of forbearance will end and the judgment fall. Therefore, unregenerate men had better heed two warnings:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

"Escape for thy life; look not behind thee, neither stay in the plain; escape to the mountain, lest thou be consumed" (Gen. 19:17).

Trembling At Sinai

AT SINAI God gave the law through Moses. That mount represents the law system and God's dealings with people on the basis of law. Calvary is where our Lord was crucified. It represents grace and God's dealings with people on the basis of grace.

Long ago, people stood historically at each of these mounts. They stand at them now spiritually. On one side is Sinai. On the other is Calvary. The reactions of people when they look at Sinai differ radically from their reactions when they look at Calvary, if they look in faith.

People trembled when they stood historically at Sinai. The clouds and darkness and thunderings and lightnings and earthquake and fire and "voice of the trumpet exceeding loud" made them afraid. They trembled. This was because of what they saw and heard and because the holy and just God spoke to them, a sinful people, demanding exact obedience on pain of death. Even the great and good Moses said, "I exceedingly fear and quake" (Heb. 12:18-21).

If men propose to get right with God on the basis of law, God still demands exact, perfect and continuous obedience on pain of death. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). One must not play at the job of doing these things or merely profess to do them. This is the standard a man must reach if he proposes to be saved by his works. But this is a hopeless case. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

It follows, then, that if one stands spiritually at Sinai and has his eyes opened to see it in its proper meaning and to see his own condition, he will realize that on the law basis he is utterly, hope-

lessly and eternally lost. As people trembled historically at Sinai, so in conviction of sin he trembles. The thunder and lightning and earthquake and darkness of condemnation crash into his soul. There is trembling at Sinai when that mount is seen in its proper perspective.

"When at last my sin I learned,
Then I trembled at the law I'd spurned."

One sees in reality he has spurned God's law all the time he has vainly thought that he was keeping it, if he was trying to keep it. No man is ever saved until he sees himself condemned at Sinai.

When a man sees Sinai in its true light, he sees himself headed for the judgment of "flaming fire" foretold in the Word of God. Agitation seizes his soul. There is trembling at Sinai.

Peaceful At Calvary

THERE STANDS the cross! It was not peaceful there *historically*. Found there were darkness and earthquake and unutterable agony. God was dealing with sin in the Person of the Substitute.

But, while it was not peaceful at the cross historically, yet there *redemptively* "Mercy and truth are met together; righteous and peace have kissed each other" (Psalm 85:10). And everything becomes peaceful for the man who turns in faith to the Christ of the cross. The blood, sweat and agony were Christ's. The privilege, the salvation and the peace are the believer's.

When one stands spiritually at the cross, the sense of condemnation by way of Sinai becomes intensified. For he sees that not only has he broken God's law, but also that his sins helped to nail Christ to the cross. Thus he sees that he is guilty and condemned world without end unless mercy intervenes.

I saw One hanging on a tree
In agonies and blood,
He fixed his languid eyes of me,
As near the cross I stood.

Never till my dying breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience owned and felt the guilt
And plunged me in despair,
I saw my sins His blood had spilt,
And helped to nail Him there.

Alas, I knew not what I did,
But now my tears are vain;
Where shall my trembling soul be hid,
For I the Lord have slain?

But, "gazing closer on that Form divine" on the cross, the convicted and trembling sinner becomes aware of the fact that Jesus "made peace through the blood of the cross" (Col. 1:20) for all who will receive it. "Jesus paid it all." He satisfied in full the just divine demands springing from violated law. Seeing this, the trembling sinner turns whole-heartedly to Jesus and trusts Him completely for salvation. Calvary, which at first deepens his sense of condemnation, is seen to be the way of escape from condemnation. Then into his consciousness comes the blessed realization of "peace with God through our Lord Jesus Christ" (Rom. 5:1) in the sense of sins forgiven.

A second look He gave which said,
"I freely all forgive;
This blood is for thy ransom spilt,
I die that thou mayest live."

With pleasing grief and mournful joy
My spirit now is filled,
That I should such a life destroy,
Yet live by Him I killed.

The editor gratefully testifies to this peace. Forty-five years ago, on Tuesday afternoon after the second Sunday in August, the Lord convicted him of sin. He felt condemned at Sinai and, at first, doubly condemned at Calvary. But when in faith he turned to the Christ of the Cross, when his "guilty soul imploring turned to Cal-

vary, the thunder and lightning and earthquake and darkness of Sinai ended and glory and calm and inexpressible peace came. The whole world itself that day seemed full of peace.

Lost man, "look away from Sinai's threatening brow to Calvary's peaceful summit" and commit your all to Christ. Into your soul shall come "sweet peace, the gift of God's love."

The Associations

THE PERIOD of Sept. 10-12th., Superintendent of the Orphanage Creasman and the editor attended associations, as follows:

Sevier County Association, meeting with Valley View Baptist Church out from Sevierville, E. E. Adams, pastor. J. L. Helton was elected moderator; James H. Achley, assistant moderator; Walter M. Ogle, clerk-treasurer; J. Carroll Chapman, assistant clerk-treasurer. For the annual sermon, O. P. Chesney preached a good message on "Broken Vows, or Back to Bethel." A good spirit prevailed, the attendance was excellent and the hospitality of the hostess church was gracious and abundant. We regretted that Associational Missionary Carlton, after a period of fruitful service, was giving up the work to go elsewhere.

Midland Association, meeting with Bells Camp Ground Baptist Church out from Knoxville, F. M. Harbin, pastor. Officers elected were: Moderator, A. F. Garrett; assistant moderator, E. S. Wilson; clerk-treasurer, J. E. Elkins; assistant clerk-treasurer, C. E. Russell. J. E. Elkins preached the annual sermon, a timely and forceful message on "Repentance." As the people pressed forward to shake the hand of the preacher at the close of the sermon, several shouted aloud God's praises. The courtesy and hospitality of the body could not be excelled. In the years which we have been attending, we have seen a marked and commendable advance in Midland Association.

McMinn County Association, meeting with Calhoun Baptist Church, Calhoun, E. N. Pack, pastor, which wonderfully entertained the body. R. W. Selman was elected moderator; C. S. Runyan, assistant; C. E. Dodson, clerk-treasurer; Mrs. Joe Long, assistant clerk-treasurer. For the annual sermon, Roy Creasman preached on "What is a Christian?" It mightily moved the people. It was a great message and it will long linger in the hearts of the people. The faithful Associational Missionary, J. R. Land, was retained.

Both Superintendent Creasman and the editor thank the brethren in each of these places for the manifold courtesies shown them.

Relief and Rehabilitation

In the campaign to raise \$3,500,000 among Southern Baptists by September 30 for world relief and rehabilitation, we need to understand the meaning of these terms.

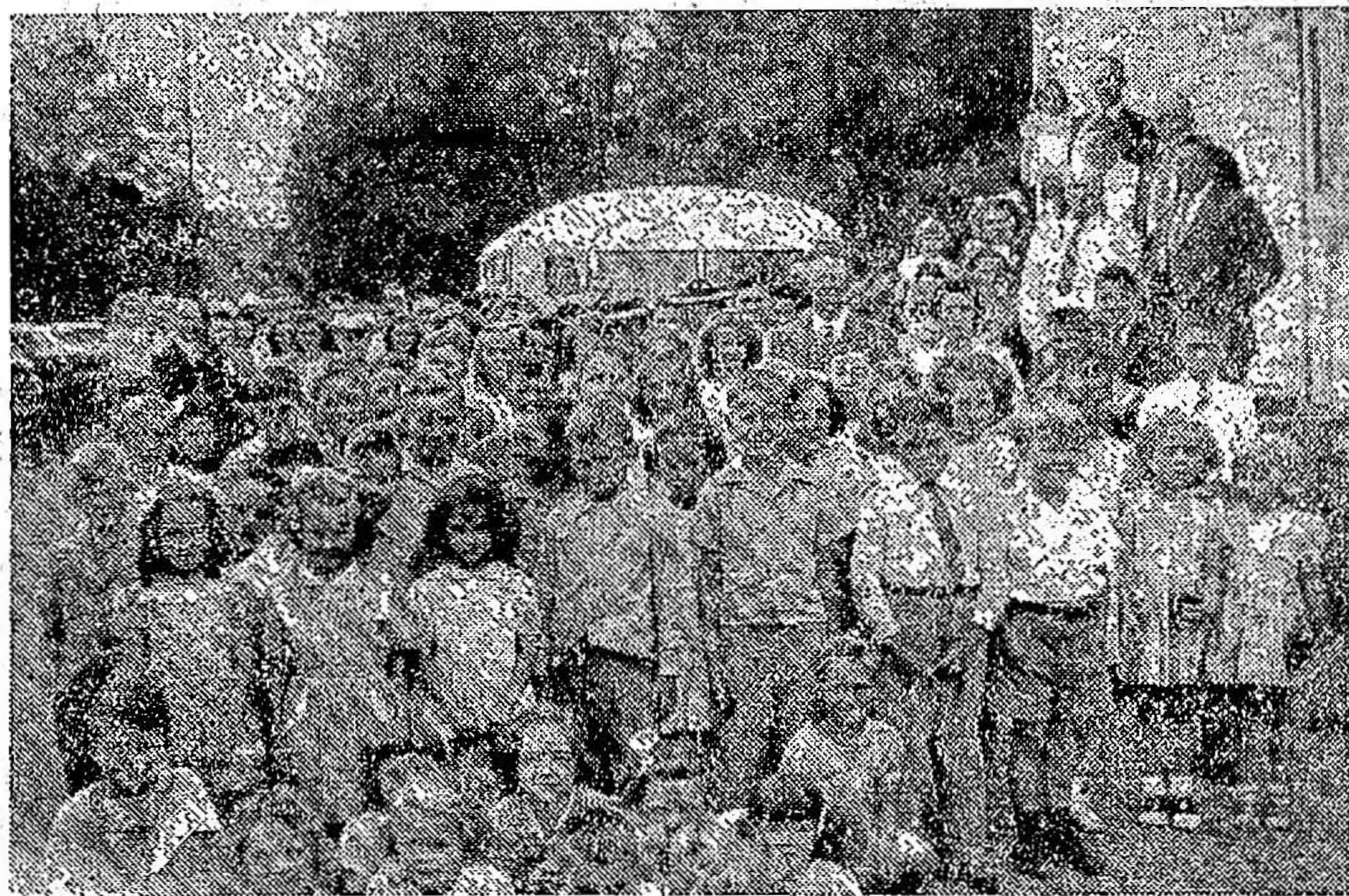
Relief means food, fuel, clothing, and medical supplies for immediate aid. *Rehabilitation* means tools, seed, fertilizers, machines and machine-parts, raw materials—the necessities for making a living. Relief is needed to keep human beings alive. Rehabilitation is needed to get the fields and gardens planted, to restore family life, to get bombed-out churches, schools, and hospitals to functioning again, so that the peoples of the devastated countries can reconstruct and produce for their own needs and minister to their own peoples.

Think of Individuals

Let us forget the multitudes and think of individuals: men, women, boys, girls, just like our fathers and mothers, our sons and daughters, our brothers and sisters. These people are starving. We cannot save them all but we can save hundreds, maybe thousands of them.

By responding to this need Southern Baptists will enlarge their capacities of compassion, from which all of our gifts must come. To deny this appeal will dry up the sources of compassion within us.—M. Theron Rankin.

Church Purchases Large Bus



The Hixson Baptist Church of Hixson, Tennessee, recently purchased a large bus, which was dedicated to the Lord's work just a few weeks ago. The bus is used every Sunday morning and night for bringing people to church. This picture of the bus was taken of the dedication attendance. Sunday school attendance for the service was 179.

Rev. Frank Witt is the pastor. Brother Witt was called as pastor in January 1945, and he was in full time evangelistic work before accepting the pastorate at Hixson.

God has blessed in many ways. There has been 73 additions, 49 of these by baptism. The church recently purchased a pastorium.

The church has just finished a baptismal pool. Our pastor, being an artist, painted the river scene background. The work was done by members of the church, and there was more than enough cash donations to take care of the cost of the pool.

We are now having a revival with Rev. Marvin Sanders, pastor of Sale Creek Baptist Church, being the visiting speaker and his Co-worker, Harry Kellogg, soloist and song leader. We are expecting great things in the days to come under the leadership of the Holy Spirit and blessings of God.—(Contributed)



REV. FRANK WITT

"Stir up the gift of God which is in thee" is Paul's admonition to Timothy, his spiritual son (II Tim. 1:6). The great need of the hour is for an awakened church. "Never was the earth so black and the harvest so white" as today; but, alas, worldliness, formality, fashion, and compromise have so lowered the spiritual temperature of the church that the piteous cry of the perishing millions goes unheard. The spirit of sacrifice and heroic endeavor, the very essence of true Christianity, has been stifled, and the church, luxurious, ease-loving, pleasure-seeking, mammon-mad, cold, meager, squalid and selfish, has forgotten the importance of soul-winning.

We pray that another sweeping revival may be witnessed. What a tragedy if God should feel compelled to by-pass the church in this anticipated revival. Church history reveals the fact that some of the great awakenings have come to pass outside the church. We refer to the Reformation in the days of Luther, the revivals in England under the Wesleys and under Whitfield.

Let the church open its doors once again to evangelism! There is no alternative, the church must evangelize or apostatize! "Wilt Thou not revive us again: that Thy people may rejoice in Thee" (Psalm 85:5).—Silverhill, Ala.

Some Allocations For Relief

By MARJORIE E. MOORE, Publicity Chairman, Relief Committee

COWS FOR ITALY, canned milk for Greek children, \$10,000 for Baptists in Hungary, \$590 to pay for clothing, bedding, and incidentals purchased for an orphanage in Canton, \$3,112 for Christian workers in Japan, and \$550,000 in two sums for China were approved by the Relief Committee of the Foreign Mission Board in session at the home office September 10.

Acting on authority of the Board to allocate the first million dollars contributed in the drive for \$3,500,000 this summer, the committee heard appeals read by Director George W. Sadler and information gathered on investigation of each.

Dr. M. Theron Rankin had cabled from Shanghai, requesting the relief committee to set aside \$550,000 to be sent to China in October and January. Imre Somogyi, president of the Hungarian Baptist Union, who has acknowledged the receipt of \$30,000 from the Board, had appealed for help in meeting the imperative needs of fellow Baptists, and a gift of \$10,000 was approved by the committee.

In response to a plea from Greece, \$599 was appropriated for canned milk for a children's clinic of the American Women's hospital at Kokkinia, where medical treatment is given but milk is not available.

The appropriation for Japan was made through Church World Service which had answered an appeal from Chaplain Ivan L. Bennett, until recently chief of chaplains in Japan, who spoke strongly of the urgency and importance of the sum he had requested by cablegram.

Because Christian ministers were so desperately in need they had been compelled to give up their churches to make a living, he recommended a salary grant of about \$15 a month for each. "It is the most constructive thing that can be done for the whole Christian movement at present," Chaplain Bennett said. The sum allocated was Southern Baptists' share of \$100,000 sent by Church World Service.

For the Baptists of Italy, including the orphanage in Rome, \$5,000 was appropriated to buy approximately thirty cows for shipment at the earliest possible date.

Dr. Sadler reported progress toward renting a warehouse in the Southern States for the processing of used clothing for overseas relief.—*Foreign Mission Board.*

The "Lost Chord" In Our Church Work

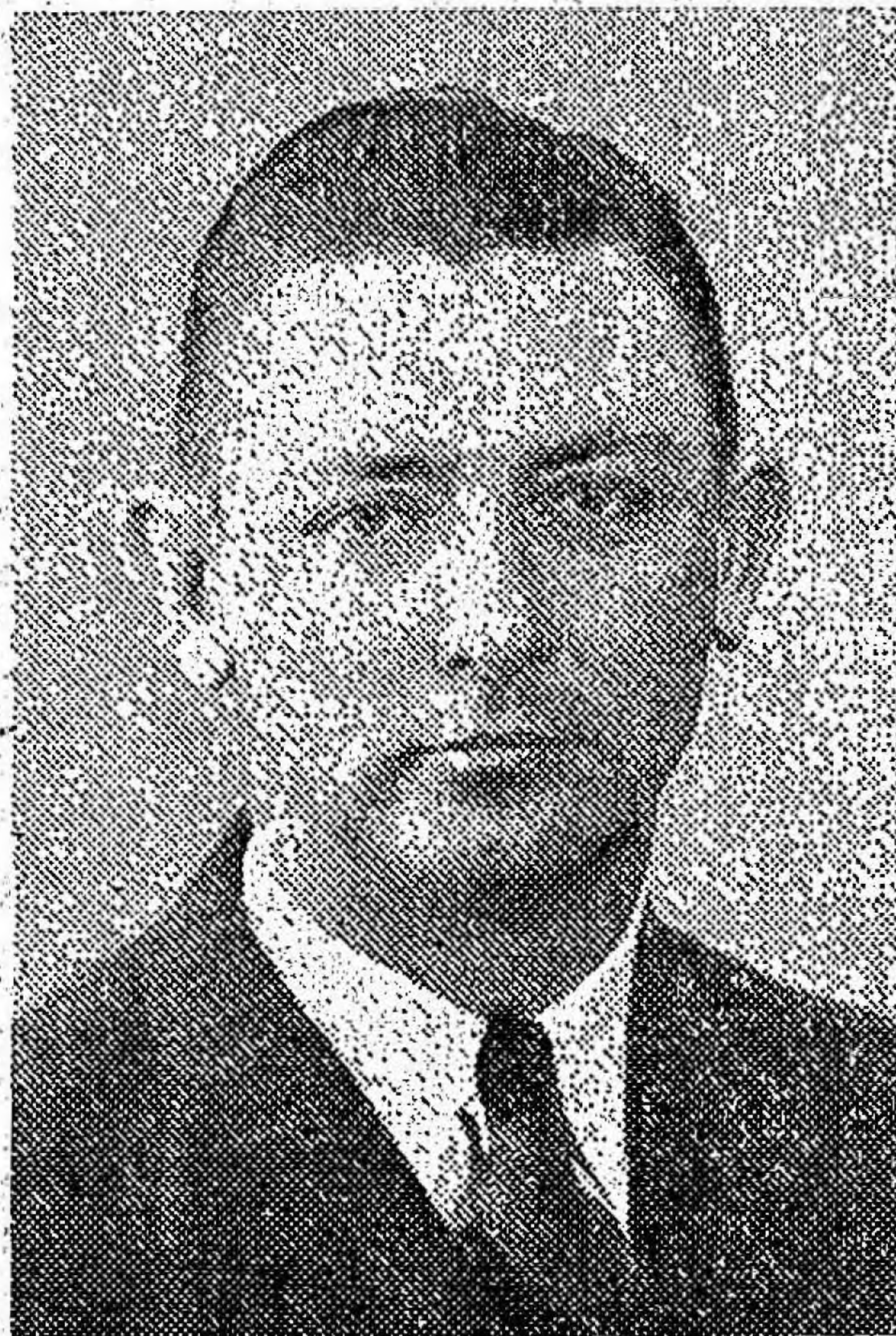
Evangelist DAVID F. NYGREN, Litt. D.

THOU HAST LEFT (abandoned) thy first love" is the indictment against the Church at Ephesus. (Rev. 2:4) What is the "first love"? Invariably, when a soul is truly born again, the love for the unsaved takes on an intensity until it is designated as a "passion for souls." This, we believe, is the "first love."

Alas, thousands of our church members have lost this love! Some churches repudiate the teachings of the "Old Book." Modernism, higher criticism, evolution, etc., etc., have gone to seed, and soul-winning is indeed the "lost chord" in their work. Other churches, while claiming to be evangelical, have, under the guise of "higher learning," "refinement," and such like, struck evangelism from off their program. A church can be evangelical and at the same time cold as "Greenland's icy mountains."

New Memphis Pastor

The Rev. Bob G. Rochelle is the new pastor of the Galilee Baptist Church, Memphis, Tenn.



REV. BOB G. ROCHELLE

He was born at Trezevant, Tenn. He was graduated from Union University with a Bachelor of Arts degree in 1936, and received his Master of Theology degree at Baptist Bible Institute, New Orleans, in 1940. He held pastorates at Homer, Hodge and Coushatta, La., before entering the Navy as chaplain Feb. 28, 1945. His tour of duty included services in both China and Japan.

He married the former Miss Vera Lucille Thompson of Ware Shoals, S. C. and they have two sons, Bobby, 4 and Donnie, 2 and one-half. —(Contributed)

Do You Want a Church Library?

More than 200 churches in Tennessee have a library—it can be done! Here are the steps:

1. Pastor leads church to vote to have a library.
2. Pastor selects a Promotional Library Committee composed of a representative from each phase of church life.
3. Committee with pastor selects librarian who is then elected by church.
4. The librarian and committee study THE CHURCH LIBRARY MANUAL.
5. Select place and equipment for library.
6. Select the books. Use "Booklist for Church Libraries."
7. Prepare books for shelves.
8. Plan a program for the opening date of library.
9. Plan and execute a promotional program.

How We Started Our Church Library

After a careful survey of the church field, and realizing that the library can and should be one of the most important departments of our church life for "books influence our lives," I began to pray about this particular need.

Conferences were held with individuals and the matter was presented to the Sunday School Workers' Council, but no action was taken at this time. Some few were asked to join the pastor in prayer concerning this project. Several weeks later the need for a church library was presented to the deacons at their regular meeting; but no definite action was taken.

The pastor began to pray much, and was led to use illustrations placing emphasis on the value of directing the reading material of the community. This, of course, could best be done through a church library. This was continued for six months. At the end of this period the excellent superintendent of the Sunday School and a deacon who wanted the library from the beginning brought the

matter up again in the Sunday School Workers' Council and made an earnest appeal. The Council voted to appoint a committee and to bear one half of the initial cost of setting up the library if the church would meet the other half. The church voted to accept the responsibility and appointed a committee to start working at once.

The committee contacted Miss Laura Brumit, Church Library Worker, Baptist Book Store, Nashville, and secured her to help make the selection of books and equipment. Two co-librarians and three assistants were recommended to the church and elected. A library room was essential. A teacher of a fine class of young ladies brought the need before the class, and it was unanimously voted that they meet elsewhere, making it possible to use their class room which was ideally situated for the need.

Miss Brumit spent two days with us setting up the library. She untiringly worked, advised the librarians, and inspired them in the responsibilities.

A library dedication service was given on Sunday night following its completion. The staff was introduced, and an inspection of the library closed the program.

"Too long has the church overlooked this field of service. Too long have Christian leaders neglected to provide for this need in life."

REV. U. W. MALCOLM, Pastor
First Baptist Church, Fayetteville, Tenn.

Note: Rev. Malcolm was pastor of the First Baptist Church at Orlinda, Tennessee when this article was written.

Regional Library Conferences In October

October 7, NORTHWESTERN—First Baptist Church
Dyersburg, Rev. W. R. Hamilton, pastor.

October 8, SOUTHWESTERN—Brownsville Baptist
Church, Rev. Robert L. Orr, pastor.

October 10, CENTRAL—First Baptist Church, Madison,
Rev. Oscar Nelson, pastor.

October 11, SOUTH CENTRAL—First Baptist Church,
Winchester, Rev. Roy Babb, pastor.

October 21, NORTH CENTRAL—Seventh St. Baptist
Church, Cookeville, Rev. John Brown, pastor.

October 22, SOUTHEASTERN—First Baptist Church,
Chattanooga, Dr. John A. Huff, pastor.

October 24, NORTHEASTERN—First Baptist Church,
Rogersville, Rev. Evans T. Mosley, pastor.

October 25, EASTERN—First Baptist Church, Clinton,
Rev. C. E. Wright, pastor.

Attend the Conference In Your Region

He Paid His Debt of Gratitude

R. S. JONES, Associate Secretary

HE WAS A RETIRED minister 76 years of age, living in a small village in a small house on a two acre tract of ground. He was cultivating a small garden and renting the remainder of the two acres to his neighbors as pasture for their cows. For this they paid him one dollar per month per cow during the grazing season.

A neighboring pastor, informed that the old preacher was ill, went to make him a visit and took the writer with him. We found him sick in body and in much distress of mind and heart.

Some years before he had found it necessary to give a mortgage on his home for six hundred dollars because of a long hospital experience. For four years he had been unable to pay the interest or make any payment on the principal of the loan.

A few days before our visit he had received a notice from the bank that held the mortgage that the bank had foreclosed on the mortgage and that the home would be sold for the debt. As he told of his misfortune, in great anguish he said over and over, "What will we do? Where will we go?" His wife, trying to console him, said, "Dear, the Lord has never failed us and He will not fail us now."

The neighboring pastor asked him what bank held the mortgage. When the bank was named, he said, "I know Mr. ——— who is president of that bank. He is a deacon in my church." The old preacher said, "I know him too; I baptized him and married him."

On their return to the city, we went to the bank and talked with the banker about his old friend. On being asked if he knew the old preacher he said, "I surely do. I was converted under

his preaching; he baptized me and married me. I love him like a father; there is nothing I would not do for him."

He was then asked if he knew that his bank was selling the old man's home to pay off a mortgage held by his bank. He said, "Surely, you must be mistaken about that." He called the loan department and found it to be true. He gave orders to that department to call off the suit. The house was not sold. Out of a heart of gratitude, the banker paid off the mortgage and saw that the future needs of the man, who had meant so much in his life, were met. A tragedy was there averted.

The Relief and Annuity Board has been able to avert tragedies in every community of our Southland by coming to the relief of those who have grown old in the service of our Lord and Savior.

Many men and women of wealth among Southern Baptists were converted under the preaching of those who are on the relief roll of the Relief and Annuity Board. They receive checks regularly, but often in amounts to provide only the bare necessities of life. We need to do more for these heroes of the cross, and will do more when those who have been blessed by their ministry pay their debt of gratitude for service rendered.

You can make it possible for this Board to enlarge its ministry to that group to whom Southern Baptists owe so much by making a cash gift to the work of the Relief and Annuity Board or by making a bequest to this Board in your will. A gift or bequest may be set up as a memorial for any person named by the donor.

Relief and Annuity Board

206 Baptist Building, Dallas, Texas

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

Will American Churches Support Communism?

George W. Robnett in
United Evangelical Action

Many American churches are promoting Communism. In various devious ways Moscow has infiltrated denominational personnel and is actually using ecclesiastical machinery to promote the very antithesis of Christianity. Numbers of churchmen are collaborating with Communists through their association with these many left-wing "fronts." The Communists, quite some time ago, began to soft pedal their criticism of religion and adopted the strategy of capturing the Socialist-minded churchmen as a camouflage for their "fronts." It is an ideal coverup. I have in my files scores of cases of "front" movements and nearly all of them use the same technique of getting professors and churchmen on their committees. These names they spread on the front page of their letterhead or on their bulletins to cover up the real Communists who are pulling the strings in the background. I do not want to reflect on religion as an institution or upon the great majority of pastors in this country who are sound and constructive. On the other hand, I think all should be warned. It should become more and more unpopular for some of those who are really innocent to lend the use of their names and their institutional prestige to these radical schemes and doctrines.

(We need to be as wise as serpents and as harmless as doves.—R. B. J.)

Christology's Testimony

Word and Way

Those who would scoff at dogmatism may remember that every pronouncement in the New Testament is authoritatively and explicitly given. The Scriptures are nowhere indecisive. Through the centuries this fact has given men something on which to rest their faith, something to inspire their debates in defense of Christian truths. Christology has come into being. It is to be observed that there is no "Mohammedology" or "Shintology" as theologians agree. The system of truth, centering in Christ only, has become a science by which men can live the full life. This fact should have a fortifying value to all mankind. The very fact of the Christian system is a testimony to the inexplicable Jesus whose teachings require much debate but positively no alteration.

(We ought to be dogmatic, but not bull-dogmatic.—R.B.J.)

Looking Toward Unity

W. E. Garrison in
Christian Century

"Gratefully acknowledging the initiative taken by the General Council of Congregational Christian Churches, we, Disciples of Christ, now assembled in convention at Columbus, Ohio, do respectfully memorialize the Federal Council of Churches of Christ in America, asking it to convene a plenary session of representatives of American churches to study the possibilities of closer unity among communions already in sufficient accord in essentials of Christian faith and order to give promise that such a conference would result in further and effectual achievement in Christian unity." This was unanimously adopted. In similar mood, the newly elected executive secretary of the convention was instructed "to be alert to every opportunity to align our communion and its historic interest in Christian union with all interchurch activities that will impress upon our tragic world the message and power of the gospel of Christ. Renew-

ed impetus to the working out of cooperation and ultimate union with the churches of the Northern Baptist Convention" was urged in a resolution which was unanimously approved. Proposals for a joint convention of Baptists and Disciples in 1948 and for the immediate preparation of a specific plan of union between the two bodies, to be submitted to the next convention, were referred to the existing joint commission of Baptists and Disciples for further study. A proposal to approach the Congregational Christian Churches with a view to organic union with that body was referred to the executive committee of the International Convention.

(Old Alex Campbell must be turning over in his grave.—R.B.J.)

Unspanked Parents

The Prairie Overcomer

Magistrate M. H. Garton of the City Police Court in Winnipeg recently dismissed a charge of assault against Mrs. Isobel Smith, a visiting school officer for Elmwood district. The charge seems to have been laid by the parents of an eight-year-old child. Mrs. Smith visited a certain home to try to get a truant child to go to school, whereupon the child defiantly kicked her in the shins and jumped on her feet. Mrs. Smith promptly turned the lad over her knee. The Magistrate in dismissing the case complimented Mrs. Smith for using "reasonable disciplinary measures against a rude, defiant, unmannerly child." Here is a judge who is to be highly complimented for his wisdom in justly dealing with a situation which is fast becoming the curse of the country. The school officer is to be commended for her ability to faithfully administer the kind of treatment a potential juvenile delinquent sorely needed. The parents stand condemned for supporting and encouraging their child in his insolence and rebellion. It is the attitude of such parents, undisciplined themselves, which has brought on today's sad delinquency problem. It has resulted in the spawning of a generation of rebels and hoodlums.

(That sister was practicing Christianity, too.—R.B.J.)

Military Pessimism

Watchman-Examiner

The United States Army is talking of the possibility of an atomic missile which, fired from the United States can hit any part of the world within an hour. This information was given to Congress when the Army went before the House Appropriations Committee to ask for money to carry on its work, including research for the next year. Colonel S. B. Ritchie, acting chief of the Research and Development Service, said: "We must expect other nations will develop missiles capable of crossing oceans. Counter measure missiles are therefore included in our over-all program. The guided missile has suddenly become one of the most important weapons of today. It takes little stretch of the imagination to envisage a perimeter rocket defense of the United States. We cannot discount the possibility of launching from underground sites loads of atomic retribution for delivery in an hour from an enemy in any part of the globe." He told of giant rockets under development by the General Electric Company, which he said would travel five times faster than sound and, controlled by robot "brains," dive on a target thousands of miles away. This is terrible, but if the people of the world will not turn to God, what else can they expect? Only the mercies of a benign Providence can give mankind the hope it needs.

(See 2 Thess. 1:5-10.—R.B.J.)

One HUNGRY World

MARJORIE E. MOORE, Publicity Chairman, Relief Committee

THE SUCCESS of the ninety-day campaign, launched by the Southern Baptist Convention last May, to raise \$3,500,000 for relief and rehabilitation in Asia and Europe, depends on what happens in the churches next Sunday. It is your last chance to give money toward that goal, for fellow Baptists in the hungry areas of the world.

"Without the funds from the special campaign, Baptist work in China would collapse before the end of this year," is Dr. M. Theron Rankin's opinion of the significance of the effort which ends September 30. He is personally supervising the allocation of relief funds among the Baptist Missions of the Orient.

Those who give to save others are revealing their inner kinship to that ageless fraternity of brotherly love and sacrificial sharing that burst upon the earth 2,000 years ago in the glory of the cross. Since the days of the catacombs of Rome and through each succeeding century, this noble kinship of Christian sharing has been perpetuated. It stands as a symbol of hope in a world where so many do not care about anything. The sign of the cross marks the lives of those who live in the pattern of God, for they love their fellow men and care enough to give of themselves that others might live.—CHARLES A. WELLS, Religious Cartoons, September 14.



Few of those who receive help as a result of Southern Baptists' generosity this summer will have opportunity to acknowledge it. One Italian girl did. A letter dated July 12 has just been delivered in Richmond: "My service girl, Lina Barile, thanks you of all her heart for the magnificent gifts you have sent her and she begs me, knowing a little of English, to write you a few lines. She is a poor orphan and has an ill mother and 4 brothers and sisters which are littler than her. Though we help her where we can, she cannot buy dresses or linen and sheets for her outfit. Therefore she was so happy to receive your kind parcel and is very grateful to you for your goodness. She stays with us since 12 years and frequents with great joy our worships and the Bible class."

Each new appeal for help which reaches the Foreign Mission Board during the desperate winter ahead will be another occasion of gratitude on the part of the Relief Committee, for the agencies, circles, classes, Unions, and individuals who took it upon themselves to participate in the campaign for \$3,500,000. Among other groups, the Baptist Brotherhood of the South did a major promotional job through the mails. Woman's Missionary Union stimulated sacrificial giving not only among women and young people but families. Two hundred Seminary and Training School students served as spokesmen for relief needs from May through September. The state Baptist papers were indispensable channels of information from famine fields to Southern Baptists, and gave space freely for the promotion of relief. The Sunday School Board not only used its periodicals for the campaign, but assumed the responsibility of distributing *HELP! Crisis in Asia and Europe* (15 cents) through the state Baptist Book Stores. The Board's Relief Committee is grateful for all efforts exerted in His name, to cooperate with the Executive Committee of the Southern Baptist Convention, for the ultimate success of the campaign.—Foreign Mission Board.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

An Open Letter To The Parents of Baptist College Students

Fall is right around the corner. This means that the grass will be dying, the leaves of the trees will be turning and falling off. The weather will be cooler and more brisk. It also means that school begins again. Hundreds, yea thousands, of young men and young women will be enrolling in some college or university in our state either for the first time or to continue their education. Every college campus within our state is going to be crowded with students. I am sure that you are interested, in fact vitally interested, in your sons and daughters who will go to college this fall. May I therefore offer a few suggestions.

First, urge your child to take his or her church letter with them to the church in the college center. It has been found from experience that the students who become members of the church in the college center and who participate in its activities, come out of college better Christians than when they entered. There are many things that cry out for the student's time, interest and attention and every one of them are in danger of being insignificant, unimportant things if they do not recognize that Christ and His church should receive their highest loyalty and allegiance even while they are in college. It is very important that our young people not take "a four year vacation" from Christ and the church while they are in college but that they continue to grow spiritually even as they grow physically and intellectually.

Then, let me ask you to urge the students to participate in the Christian activities on the campus. On most of the campuses in our state, you will find the Baptist Student Union organization. This organization is primarily interested in the spiritual growth of the students. It is not an end within itself but a means to an end. Its main purpose is to enlist the students in the activities of the local Baptist Church. However, it does sponsor activities on the campuses, such as morning watch, noonday devotional services, Bible discussion groups, mission activities, socials, and other worthwhile projects. In some of our college centers, such as Nashville, Knoxville, Chattanooga, Tennessee Tech and the Baptist Hospital, we have student workers in charge of these activities. While on the other campuses we do not have student secretaries, we have a group of interested young people and some pastors and faculty members who are helping to sponsor our program of activities. The B. S. U. has been and is a great inspiration and challenge to a mighty host of Baptist young people in our state and in the Southland and we trust that every Baptist student will take advantage of what it has to offer them.

May I also ask you to urge your young people to think seriously about what God wants them to do. There is a crying need for missionaries, preachers, educational directors, music directors, church secretaries, student secretaries and many other full-time religious workers. It might be that your son or daughter has a feeling that maybe God wants them in some full-time Christian service and a few words of encouragement might help them make the decision that they have been wanting to make for some time. While only a small percentage of our students will go into full-time Christian service, we want every Baptist young person to recognize that God has a plan for his or her life and that they will never be as successful as they should and as God wants them to be, until they find His plan. It might be that He wants them to be a lawyer, doctor, businessman, teacher, farmer, or in some other lay position, but He wants them first to be a Christian and to glorify and magnify Christ in whatever field of service they are in.

Our young people are as fine as any group of young people in all the world and therefore, let's let preacher, parent and friend do everything we can to guide them and direct them into the paths that God would have them in and into the place of service where they can be of greatest value to the kingdom of God and to the welfare of mankind.

The Sunday School Lesson

LESSON FOR SEPTEMBER 29, 1946

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.

Topic: "JESUS AND THE LAW OF LOVE"
Printed Text: Psalm 119:33-38; Matthew 5:43-48

THE PASSAGE from the psalm "expresses a desire that one may be well established in the laws and precepts of God." Such a desire is fundamental to all valid religious experience. Worthy character stems only from such a foundation.

LOVE OF ENEMIES

The Jewish teachers apparently, in their effort to circumvent the rigorous requirements of the law, insisted upon a restricted interpretation of the term "neighbor." This attitude is reflected in the words of the lawyer who said to Jesus, "And who is my neighbor" (Luke 10:29). They were willing enough to embrace the doctrine of neighborly love provided they could define the word "neighbor."

To the Jewish teacher an enemy was not a neighbor; therefore one can understand how eventually one would come to believe that the command to love one's neighbor implied permission to withhold love from an enemy and, consequently, in the end to hate him. Hence the words of Jesus, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:43-44).

OUR DIVINE EXAMPLE

Jesus goes on to point out that we have in our Heavenly Father a divine example which we are to follow in relation to our enemies: "That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

Both sunshine and rain are considered to be providential blessings. Without them man would soon perish upon the earth. These blessings come upon "the just and on the unjust."

Luke tells us that "He is kind unto the unthankful and to the evil" (6:35). In the Talmud we read, "A thousand thousands, and myriads are bound to praise thy name for every drop of rain thou sendest down upon us, because thou renderest good to the wicked."

"But the love of God to his enemies is not the same as to his friends, the one being a love of compassion and benevolence, the other a love of complacency; he bestows benefits upon the wicked, he delights in the good. And in like manner we are not bidden to take admiring delight in our enemies, but to cherish no revengeful and malignant feeling towards them, and to do anything we can for their welfare—that is, of course, when it would not aid in the accomplishment of their evil designs against us" (Broadus).

Our problem as Christians lies in the fact that we are not always fully aware of the divine example which God has set for us and of the fact that he is the owner of us all as well as of all nature. If we could but reflect on him and his example we would be more disposed to generosity in dealing with those who are not our friends. All of us who know his redeeming love were one time "strangers and foreigners" because we were without Christ. It is in Christ Jesus that all who "sometimes were far off are made nigh by the blood of Christ" (Ephes. 2:13).

EXPANDED SELFISHNESS

"In loving his friends," says Dr. Broadus, "a man may in a certain sense be loving only himself—a kind of expanded selfishness." That is why Jesus says in verse 46, "For if ye love them which love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the publicans so?"

As a class of people the publicans were looked upon by the Jews with great odium. They were the favored group to whom the Romans farmed out the privilege of collecting taxes.

Matthew was a publican, but this did not keep Jesus from immediately accepting him into his fellowship. The gospel of Christ draws no lines, makes no distinctions. There is but one message of redemption and that message is free to all.

Unless we who are Christian do more than merely love those who love us, then our grade of morality is no higher than that of the despised publicans and heathen.

THE PERFECT STANDARD

In the closing verse (48) of our lesson Jesus gives us the perfect standard: "Be ye therefore perfect, even as your father which is in heaven is perfect."

The term rendered "perfect" is used to convey various ideas in the New Testament. Sometimes the idea is merely "completeness" without any moral element. Again, it means to be complete with reference to the growth of the body or of mind, that is, "full grown." In other instances it signifies completeness in knowledge and moral excellence.

In the words of Dr. Broadus, "In all things, love included, we ought to be perfect, even as our Heavenly Father is—to be like him, and to prove ourselves to be his children. Our own minds demand a perfect standard, such as the divine nature presents; and however far we may actually fall short of attaining it, yet he who is content with coming short gives no evidence that he is a child of God."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

Let's enjoy together some of the letters which have come to Aunt Polly recently.

Dear Aunt Polly: This is my first time to write. I am eleven years old. I am in the seventh grade at school. I am a Christian. I go to Sunday school almost every Sunday, at Fairview Baptist Church. I belong to the church. My pastor is Rev. Smothers. Mrs. Anderson is my Sunday school teacher. I would like to have some pen pals from nine to thirteen years old. FRANCES KEATON, Route 1, Corryton, Tenn.

Thank you, Frances, for writing. We hope you will get many pen pals. Dear Aunt Polly: I am a little girl—eight years old, and a member of Temple Baptist Church here in Memphis. It is good to let you know that I became a Christian in January of last year. . . . I enjoy reading your part of the BAPTIST AND REFLECTOR. Aunt Polly, I have a little sister who is four years old. Her name is Helen and I love her very much. Love, MARGARET ANN SPENCER, 1055 Philadelphia, Memphis, Tenn.

Your letter is very neatly printed, Margaret Ann. We are very glad to know that you have become a Christian. You know, many boys and girls about your age have written us that they are not yet Christians, but would like to be. I wonder if you would write another letter, telling about the time you were saved. Where were you? What helped you most to trust Jesus as your Saviour?

Dear Aunt Polly: I am twelve years old and in the eighth grade at school. I am a Christian and go to Powell's Chapel Baptist Church each Sunday. Our pastor's name is Rev. Woodrow Medlock. I would like to have several pen pals near my age. ELEANOR PHILLIPS, 206 Chamberlain Drive, Murfreesboro, Tenn.

That is a nice note, Eleanor. I hope it will help you to find many pen pals. If you have been watching this column, you have probably already found several friends your age who have also asked for pen pals. I hope you have written some of them and that by now you have become good friends. Also, Eleanor, I am wondering if you have been filling in the questionnaire about your church. I do not yet have a report on Powell's Chapel. If you have not already started on this, and if you do not have the August 22 copy of BAPTIST AND REFLECTOR, just see how many things you can find out about the history of your church, write them down, and send them to me. Perhaps some of the other Juniors in your church would like to help you get this information. Mail your report by October 1, if that is at all possible.

Dear Aunt Polly: I was twelve years old August 17. I will be in the seventh grade this year. I go to Powell's Chapel Baptist Church. I am a member of the Sunday school and Training Union. I am also a member of my church. I would like to have several pen pals near my age. BETTY JEAN JOHNS, 600 Ringwood Drive, Murfreesboro, Tenn.

I like the way you refer to your church as "my church," Betty Jean. Maybe you would like to help Eleanor get the information she needs to fill in the questionnaire.

Dear Aunt Polly: This is the second time I have written you. . . . I read the BAPTIST AND REFLECTOR each time and enjoy it very much. I have had several pen pals and have enjoyed corresponding with them very much. I have also tried a Round Robin letter but haven't received an answer yet. I am a girl fifteen years old, . . . a sophomore of Ripley High School, a Christian, and a member of Woodville Baptist Church. I would like very much to have lots of pen pals. Love, JOYCE SCOBEE, Route 2, Gates, Tenn.

Thank you for your nice, newsy letter, Joyce, especially for the report on your Round Robin letter. It takes a longer time to get these letters back, of course, so perhaps you will get some replies yet. If you do, please let us know about it. I imagine you will be sending in your church information soon. So far, Woodville Church has not been reported.

Dear Aunt Polly: I am a girl, eleven, in the fifth grade at school. I enjoy reading the BAPTIST AND REFLECTOR. I want some pen pals. I go to First Baptist Church. LOIS STINSON, Allardt, Tenn.

Thank you, Lois, for writing. Perhaps you would like to choose a pen pal from the girls whose letters are printed in today's column. Are you filling in the questionnaire about your church? I hope you can get it in the mail right away.

Dear Aunt Polly: I am a girl fifteen years of age. I read the Young South and enjoy it very much. I am a Christian and belong to the First Baptist Church of Maryville. I would like very much to have some pen pals. Love, MARGARET JO MARTIN, 1220 Forrest Ave., Maryville, Tenn.

Margaret Jo, perhaps you have already decided to write to Joyce Scobee, whose letter appears in today's column. She is your age and you would probably enjoy corresponding with each other. I hope you will check and see if your church history questionnaire has been sent in, Margaret Jo.

Thanks again to all of the Young South friends who have already sent in reports on their churches. The information on these reports is very, very interesting. So that we may include as many reports as possible, we will plan to share them with you the last week in October. However, copy has to go to the printer two weeks in advance, so the reports must be in by October 17, at the very latest. I'll be expecting yours!

Your friend, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HILTON
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Goes To Sunday School Board

LAST month, Miss Willie Merle O'Neill resigned as State Elementary Worker to accept the position of Cradle Roll Leader with the Southwide Board. Miss O'Neill began her work with the Sunday School Board as of September 1.

For the past year, our department has been fortunate in having the services of such a capable and consecrated young person. Miss O'Neill has won a place in the hearts of Tennessee Sunday school workers. Her work has been highly satisfactory and pleasing in every respect. We regret our loss, but at the same time, we congratulate her on her promotion.

In her new position, Miss O'Neill will work in all of the Southern Baptist territory under the direction of Mr. J. N. Barnett, Southwide Sunday School Secretary. We extend to her our best wishes as she enters a field of large service.



MISS WILLIE MERLE O'NEILL

Accepts Position In Sunday School Department



MISS ANNIE ROGERS

We are happy to present Miss Annie Rogers as full time Elementary Worker for our department. Miss Rogers began her work as of September 11, coming to us directly from East Tennessee where she has served very acceptably as general missionary.

She is a native of Paris, Tennessee. She graduated from Murray State Teachers College, Murray, Kentucky, following which she taught three years in Junior and Senior High School in Obion County. Miss Rogers is a graduate of the W. M. U. Training School where she received the M.R.E. degree with her major in Religious Education. During her second year of school, she was assistant to Dr. Dobbins.

We are fortunate in having one come to our department with a background of experience in church work. For two and one-half years, Miss Rogers served as Promotional Secretary for the First Baptist Church, Paris, Tennessee, where she was able to get

thorough experience in a splendid department Sunday school. Later she became Promotional Secretary for the First Baptist Church, Chester, South Carolina. Her experience acquaints her with small and large churches, having worked directly in both.

It is a pleasure to recommend her to the Sunday school leaders in our state with the assurance that she will do effective Sunday school work. Miss Rogers will specialize in the Elementary Field while at the same time she will accept engagements for promotion and enlargement purposes. It is a source of satisfaction to have her in our department.

Installation Service For Young People

We have received a number of copies of the Installation Service for Young People's departments and classes. The message, entitled "Builders in a Common Task," was prepared by Mrs. R. W. Wallas of Portsmouth, Virginia. This program is based on scripture found in I Corinthians 3:10. It appears in the October issue of the "Sunday School Builder." If you need more copies, please write our department.

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Largest Training School Ever Held In Tennessee; 2,223 People Were Enrolled

WITH THE largest attendance in its history, the 1946 Central Training School of the Shelby County Baptist Training Union Association had 2,223 in the 30th annual session for Baptist Training Union workers. It was held September 9 to 13 at Bellevue Baptist Church of Memphis.

Considered one of the largest Training Schools in Tennessee, it included 18 classes, with seven faculty members from out of town and 11 from Memphis. On the final night of the school, Friday, September 13, the attendance of 1,264 was the largest number ever present on a single night of the Shelby County school.

It was under the general supervision of Codie D. Bell, director of the Shelby County B. T. U. Association, and a member of McLean Boulevard Baptist Church; Richard Sullivan, new director of the association and member of Union Avenue Church; Orelle Ledbetter of Union Avenue, who is starting his third term as secretary-treasurer of the association, and Miss Helen Gardner, educational director at Bellevue, the host church.

Churches of Shelby County which had the largest attendance at the Central Training School were: Bellevue, 429; First, 180; McLean, 147; Highland Height, 141; LaBelle, 124; Union Avenue, 110, and Temple, 99.

"A Training Union in every church" is the goal of the Shelby County Association, which is now composed of 59 Baptist churches, chapels and missions.

With 64 posters entered in the annual Poster Award Contest started as a means of advertising the Central Training School, it was the largest poster competition ever held in the school. Winners, who included first and second places in each group, were: Patsy Ricks and Eugene Alexander, Juniors; Dorothy Ellen Scott and Co-winners Bobbi Jean Brasfield and Janie Howington, Intermediates; Dorothy Herndon and Julia Raggio, Young People; Mrs. Clarence C. Scott and Mrs. E. Pitt Woodroof, Adults, and Robert Miller, Professional.

A two-page, mimeographed paper, the T. U. News, edited by Mrs. Mary Louise Oliphant, associational publicity director for 1945-46, was published every night of the school, giving statistics on enrollment and attendance as well as news items.

Nightly features of "specialty programs" between the two class periods replaced inspirational addresses by a single speaker each night. Installation of the 1946-47 officers of the Shelby County B. T. U. Association was held Monday night, conducted by Dr. D. A. Ellis, pastor of McLean Church. Charles L. Norton, Tennessee Training Union secretary and teacher of the class, "Building a Church Training Program," gave the devotional message that night on "Walking in the Path of Service."

New officers, in addition to Mr. Sullivan and Mr. Ledbetter, include Mr. Bell and James L. Leonard, co-associate directors; the Rev. D. C. Applegate of Louisiana Street Church, pastor adviser; James Saunders, chorister; Mrs. Howell Raines, pianist; G. E. Basden, Adult leader; Oliver Barbour, Jr., Young People's leader; Mrs. B. L. Phillips, Intermediate leader; Mrs. C. B. Middleton, Junior leader; Miss Juanita Browder, associate Junior leader, and Mrs. L. H. Johnson, Story Hour leader.

Group directors, who are in charge of B. T. U. activities in churches of their section of the city or county, include Miss Katherine Monroe, Mrs. Elizabeth Perkins, J. H. Perdue, Forrest Bell, H. E. Ware, Herbert E. Williams and the Rev. W. E. Bailey.

A dramatization, "Three Attitudes Toward Service," written by Dr. R. G. Lee, pastor of Bellevue, was presented by a quartet of Bellevue girls as the Tuesday night "specialty program." Versil S. Crenshaw, Southwide Intermediate B. T. U. director and teacher of the class in the Intermediate Leadership Manual, presented the devotional message Wednesday night. His topic was, "What Do You Say to Yourself?"

Following the second class Tuesday night, the second annual formal reception was held in the Young People's Department at Bellevue, with 50 Baptist girls in formal dress serving as hostesses.

The history of the Baptist Training Union in the South and Shelby County was reviewed in a radio style program Thursday night, the "B. T. U. March of Time," which also included special musical selections and the Parade of Posters.

"E. E. Lee Night" was held Friday, the closing night of the school, honoring the dean of Southwide field workers, who retired this year. Mr. Lee, teacher of the class in Young People's Administration in the Training School, is a veteran faculty member of Shelby County schools, and he was asked to return to the 1947 school even though he will no longer be on active duty as a worker. He and Mrs. Lee were presented with a combination radio-clock as a token of affection from Shelby County B. T. U. workers.

Dates of the 1947 school were announced as the Central Training School came to a close. It will be held September 8 to 12, 1947.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President
MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

Mrs. Godbold Visits Tennessee



MRS. EDGAR GODBOLD
Community Missions Chairman
of the South

Mrs. Edgar Godbold of Pineville, La., our Southwide Community Missions Chairman, will visit Tennessee the last two weeks of October. She is to be one of our speakers at our divisional meetings. So many people are confused concerning Community Missions that we expect Mrs. Godbold to help us in clarifying our ideas concerning this work.

She will be accompanied throughout the state by our state chairman, Mrs. Robert Edwards. Plan now to enjoy the divisional meetings.

Floryne Miller In Hawaii

Box 315, Kahului
Maui, T. H.

Dear Co-Worker:

Ever since I left home there has been in my heart a deep sense of gratitude and a deep desire to write you again, to thank you once more for all you have meant to me and all you have done for me. I have waited because I wanted to be able to tell you that I am settled at last in the place to which I feel God has led me. Two years ago I began to hear about our work on Maui, about the need here for a presentation of the Gospel message of salvation through simple faith in a living Saviour. And so now I am here, keenly conscious of the privilege that is mine and deeply grateful to you who have made it possible. I feel that truly I am a co-worker here with God and with you. With the ones who have helped in material ways, with loved ones who have made adjustments so that I could leave, with my mother who so graciously and selflessly helped to give me the courage to leave her alone; with all of you who have prayed. And so I feel that all of us together will be working here in His Name. You can realize my sense of responsibility.

These two weeks in Honolulu have been full of rare experiences. I have been rejoicing in the two wonderful promises He gave me the last night aboard ship; "Fear thou not, for I am with thee" and "The Lord will reign." I have been seeing Him reigning truly in the hearts of many on these Islands. Fortunate were we to arrive just in time for the Territorial G.A.-R.A. Houseparty at Kokokahi, a lovely spot by the sea. Such a wonderful introduction to Hawaii, to spend a week there with these young Christians from the various churches. They bring such a freshness into worship toward God. Their love for Christ is so free and natural. One night in Honolulu as I got on a bus with a large group of them I was surprised and delighted when they crowded into the back of the bus and sang favorite hymns all the way home. I thought of how unusual that would be on some parts of the mainland and was thrilled at their "pride" in the Gospel as they sang it.

Around the campfire the last night at Kokokahi I felt the same thrill over the freedom and joy with which they expressed their love, and heard several fine young people give themselves for anything He might have for them, and saw many others seriously and earnestly rededicate their lives to Him.

I have had the opportunity of staying at the Bible School in Honolulu, a beauty spot that is like a haven after leaving the crowds of the city. I have been so eager to share with you the beauty of Jesus I have seen in the lives of His own here that I have not even mentioned the physical beauty of these Islands—and there are no adequate words to describe it. And I haven't mentioned the wonderfully delicious fruits of which I shall never tire.

We need you to pray for us on Maui. Physical equipment we need, a church building, even land for the building. But we are confident that in His time He will provide it, and our deepest prayer is that His saving power may come to be known and felt. Our sixty-odd members are faithful and zealous, and He will bless them. I shall be here probably until the way is opened to go on to Japan; and I shall be depending on your prayers; that He will make of me here what I should be, that no opportunity be lost to witness for Him. Yours in Christ, FLORYNE MILLER.

THURSDAY, SEPTEMBER 26, 1946

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

R. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The Brotherhood of First Baptist Church, Parsons, Tenn., Experiences Spiritual Up-lift

The committee devoted time and work in preparing for this well attended and successful Laymen's Revival. The meeting was announced and thoroughly advertised by our publicity committee through newspapers and otherwise. The program committee arranged in advance for speakers, all speakers being laymen and a different speaker for each service.

The congregational song service which was led by Brother H. E. Barnett, was a contributing factor in the success of the meeting. The committee arranged for special music at each service, beginning with Brown's quartet of Nashville on Sunday morning and with either a duet or solo in every service. The gospel messages thus rendered were a special feature in each service and helped to increase and maintain the attendance which was good throughout the revival.

The men of the church met in a prayer service each morning at sunrise the entire week preceding the opening of the revival and a different layman was in charge each morning. The following had charge each morning: Brother H. E. Barnett, Monday, September 2; Brother Raymond Townsend, Tuesday, September 3; Brother John Tinker, Wednesday, September 4; Brother H. L. Townsend, Thursday, September 5; Brother Albert Bowman, Friday, September 6; and Brother Albert Luper on Saturday, September 7. The prayer meetings were attended by a goodly number of the consecrated men of the church.

The revival started Sunday morning, September 8, with Brother H. M. Crook, one of Nashville's leading laymen, bringing us a challenging message on "The Stewardship of Life." Brown's quartet rendered some appropriate numbers with Miss Taylor at the piano. We were fortunate to have Mr. Bert Arnold of Milan, Tennessee, to sing for us Sunday night with Brother Paul Mann of Edgefield Church, Nashville, at the piano. Brother Homer Waldrop a good layman from Jackson, Tennessee, greatly helped and inspired us on Sunday night. On Monday night special music was rendered by Brother H. E. Barnett with Brother Troy Young at the piano. Dr. W. F. Jones, president, Union University, spoke to us on the subject, "The Lost Christ." His message was heart-searching and a challenge to Christian men. Brother H. E. Barnett conducted a splendid song service on Tuesday night with Brother Paul Mann at the piano. Brother R. K. Bennett lifted us to higher heights by singing for us, which was followed by a message by Brother A. Roy Greene, president, Tennessee Baptist Brotherhood. Brother Greene used as his theme "Christian Men Missing The Mark." At the close of the service a large number came forward rededicating themselves for greater service.

At 6:30 Wednesday night more than thirty men came to the church for dinner. Following an hour of fine fellowship, we came together in the auditorium for our closing service. After a duet by Brother R. K. Bennett and Brother H. E. Barnett with Brother Paul Mann at the piano, we were led in a great hour of reconsecration by Dean S. S. Sargent, Union University, Jackson, Tennessee.

A statement from one of the deacons in the First Baptist Church, Parsons, says, "The results of the Laymen's Revival have been very gratifying because the men have been challenged and up-lifted."

PAGE 11

AMONG THE BRETHREN

Thomas Mosley and the Fredonia Baptist Church at Crossville were assisted in a revival by William Carlton of Harrison-Chilhowee Baptist Academy resulting in five professions of faith. The same week, a Vacation Bible School had an average attendance of 37.

—B&R—

R. K. Bennett has resigned as pastor of the First Baptist Church of Parsons, effective October 1, and will continue to accept invitations for evangelistic work, singing or preaching, until directed to a pastorate or a church wishing a Choir Director or a leader of congregational singing.

—B&R—

Pastor Arthur T. Allen and Bell Avenue Baptist Church, Knoxville, Newell C. Carter, Educational Director, recently put on an interesting and effective Intermediate Week Program in the church. Special emphasis was placed on Intermediates throughout the week.

—B&R—

Bertis Fair, pastor North Newton Baptist Church, Newton, North Carolina, who comes from the same county in Kentucky as the Editor, sent in his subscription for BAPTIST AND REFLECTOR. The Lord has greatly blessed him in good revivals during the summer in North Carolina and Tennessee.

—B&R—

P. B. Baldridge and Antioch Baptist Church in Sevier Association have had the assistance of W. Stuart Rule, pastor First Baptist Church, Oak Ridge, in a gracious revival in which there were about 35 additions, 22 of them for baptism.

—B&R—

Wm. R. Pettigrew, formerly pastor of the First Baptist Church, Springfield, Tenn., and later pastor of Citadel Square Baptist Church, Charleston, South Carolina, has been unanimously called as pastor of Walnut Street Baptist Church, Louisville, Kentucky, and he has accepted.

Being asked by a group of Training Union leaders, Willis R. Allen, pastor First Baptist Church, Monterey, recently held a special revival in the church. The Youth Choir furnished the music with Miss Williedean Vaden leading and Miss Attie Joe Pitts at the piano. There were 14 additions to the church, one man 70 years of age and all adults but one.

—B&R—

Pastor W. Rufus Beckett and the New Hope Baptist Church, Hermitage, were recently assisted in a revival by L. G. Frey, Business Manager of the State Mission Board, Nashville, resulting in one addition by baptism.

—B&R—

Ralph Kerley, pastor of the North Jackson Baptist Church, Jackson, was recently in a revival with the Barton's Chapel Baptist Church, Tyronza, Ark., resulting in 81 professions, 78 additions for baptism and 11 by letter and statement.

—B&R—

C. C. Sledd of Jackson, pastor of Hollow Rock Baptist Church, did the preaching in two recent revivals as follows: Beech Grove Baptist Church, Arkansas, with 12 professions of faith and six baptisms. The church has no pastor; Bethlehem Baptist Church in Trigg County, Kentucky, with 5 professions and 5 additions for baptism.

—B&R—

Wendell K. Arnotte, Minister of Music and Education for the past few years in Park Avenue Baptist Church, Nashville, has accepted a position with the First Baptist Church of Martinsville, Virginia, and entered upon his duties September 1. His friends bid him God-speed on his new field of labor.

—B&R—

The daily press announces that Edward G. Caldwell, radio preacher who founded City Temple Baptist Church in Knoxville 15 years ago, has resigned as pastor to become a traveling evangelist and Bible worker in the Baptist field.

With V. Floyd Starke, pastor of the Old Hickory Baptist Church, preaching and J. M. Hagan, local Choir Director, leading the singing, Pastor J. Harold Stephens and the Inglewood Baptist Church, Nashville, held a revival in which there were 24 additions to the church, 12 of them on a profession of faith for baptism.

—B&R—

The First Baptist Church of LaFollette, O. J. Murphy, pastor, for the Associational year contributed \$18,393.98 for all purposes, had a Sunday school enrollment of 479 and reached a total church membership of 782.

—B&R—

J. M. Hendley of Atlanta, Georgia, did the preaching and the Hottel Trio directed the music recently in a tent revival with E. Butler Abington and the Trinity Baptist Church, Lake Charles, Louisiana, in which there were 145 professions of faith, many rededications and many young people answered the call to definite Christian work.

—B&R—

Pastor M. H. Willingham and Ardmore Baptist Church report a fine revival in which the preaching was done by Raymond Kennedy, pastor of Cash Point Baptist Church, with Mr. Austin Whitt leading the singing. There were 17 additions by baptism and 4 additions by letter.

—B&R—

Out of total receipts of \$44,099.10 during the Associational year by the First Baptist Church of Athens, \$19,593.34 went to the Cooperative Program and other outside objects. There were 99 additions to the church during the year. Sterling L. Price is pastor.

—B&R—

L. B. Cobb, pastor First Baptist Church, Kingsport, not long since was with Pastor Ben Hill and the Maury City Baptist Church in a gracious return revival engagement. Bro. Cobb was reared not far from Maury City.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR SEPTEMBER 15, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	201	44	Cleveland, Big Spring	303	202	Lenoir City, First	404	61
Alcoa, Calvary	229	95	Cedar Springs	148	77	Lexington First	176	43
Athens, East	215	71	First	584	181	Madison, First	344	126
First	421	119	Cookeville, First	343	64	Maryville, First	584	103
First (Mission)	68		Fourth St. Mission	75		Memphis, Bellevue	2363	589
North	139	40	Stevens St. Mission	103	40	Boulevard	514	161
Calhoun	80	21	Columbia, First	330	61	Galilee	262	112
Clear Water	131	70	Covington, First	282	78	Louisiana St.	159	
Charleston	48		Crossville, First	169	82	McLean	345	120
Cog Hill	90		Oak Hill	105		Mallory Heights	272	123
Double Springs	45	28	Dyer, First	150	67	Prescott Memorial	500	107
Englewood	109	35	Fountain City, Central	718	169	Highland Heights	856	293
Etowah, East	55		Union	102	84	Temple	1524	339
Etowah, First	370	90	Gallatin, First	297	49	Union Avenue	1002	201
Etowah, North	171		Hampton, First	89	51	Morristown, First	492	103
Good Field	66	24	Harriman, Walnut Hill	233	69	Mt. Pleasant, First	182	91
Good Hope	68		Hohenwald, First	88	57	Murfreesboro, First	388	96
Good Springs	85	45	Humboldt, First	413	96	Walnut St. Mission	40	
McMahan, Calvary	72	40	Huntingdon, First	137		New Hope	22	
New Friendship	59	21	Jackson, Calvary	360	138	Powell Chapel	100	79
New Bethel	39	14	Madison	58	54	Westvue	143	81
New Zion	61		West Jackson	742	233	Nashville, Edgefield	364	87
New Hope	28	12	Jefferson City, First	509	275	Grace	680	144
Niota	143	45	Piedmont	68	34	Grubbs	78	40
Riceville	95	10	Jellico, First	226	77	Lockeland	458	215
Stephensville	16		Kingsport, First	665	102	Third	176	
Wildwood	76	55	Lynn Garden	210	99	New Market, Dumplin	109	59
Zion Hill	18		West View	170	64	Oak Ridge, Robertsville	413	58
Bluff City, Chinquapin Grove	194	76	Knoxville, Bell Avenue	557		Old Hickory, First	626	294
Bradford	131	32	Broadway	1083	276	Temple	162	81
Brighton	164	72	Fifth Avenue	1032	183	Philadelphia, First	115	22
Bristol, Calvary	371	102	First	875	162	Portland, First	236	74
Brownsville, Woodland	114	69	Lincoln Park	544	181	Prosperity	162	47
Chapel Hill, Smyrna	84	76	McCalla Avenue	569	90	Rockwood, First	287	120
Chattanooga, Eastdale	285	80	New Hopewell	116	48	Whites Creek	51	64
East Lake	437	100	Oakwood	337	164	Rogersville	371	55
Highland Park	1812	570	Smithwood	365	91	Rutledge, Buffalo	157	119
Morris Hill	227	133	Lawrenceburg, First	186	99	Shelbyville, First	216	67
Northside	501		Lebanon, Barton Creek	160	95	Shelbyville Mills	126	65
Oak Grove	219	92	First	436	116	Tullahoma, First	244	62
St. Elmo	331	90	Cedar Grove	117	54	Union City, First	505	138
Woodland Park	811	282						

Welcome To Tennessee



DR. W. LEONARD STIGLER, new pastor of Grace Baptist Church, Nashville, Tennessee, was former pastor of First Baptist Church, Pauls Valley, Oklahoma. He began his work at Grace September 2, 1946. He is a graduate of Oklahoma Baptist University and received his Th.M. degree from the Southern Seminary and his Th.D. from Southwestern Seminary. He is a native of West Tennessee and is thirty-five years of age. His wife is a graduate of Oklahoma Baptist University and did one year of work at the W.M.U. Training School at Louisville. They have two daughters; Sara Lynn, age ten, and Frances, age 6. Dr. Stigler served four years on the Board of Directors of the Baptist General Convention of Oklahoma before his moving to Tennessee.

At the September meeting of the Foreign Mission Board, seven new missionaries were appointed, three of them medical missionaries. The four missionaries appointed to China are Dr. and Mrs. John Nelson Bryan of Dallas, Texas, and Dr. and Mrs. Clifton E. Harris of Pineville, Louisiana. Rev. and Mrs. Alfred Leigh Gillespie of Charleston, Illinois, were appointed to serve in Japan. Dr. Harold Braselton Canning of Ridgeland, South Carolina, was appointed for Nigeria, West Africa. Dr. Canning will leave for his field as soon as transportation is available. The missionaries to the Orient have enrolled for language study at Yale University before going to their stations in the Far East.—E. C. R.

—B&R—

Albert McClelland, Editor of the *Baptist Messenger* in Oklahoma, recently wrote the Editor of BAPTIST AND REFLECTOR as follows:

"Your state has been made richer by the coming of Dr. L. W. Stigler to the Grace Baptist Church.

"You will find him as sound in doctrine and as moving a preacher as any of his far-famed uncles.

"I do trust that you will take him to your heart as a dear friend for that is what he is to so many of us here in the Baptist headquarters."

—B&R—

Dyer County Association elected the following officers for the coming year: A. T. Willis, Moderator; W. R. Hamilton, Assistant Moderator; Vernon Sisco, Treasurer; Lawrence Ray, Clerk.

—B&R—

"I have been deeply enjoying the fine editorials each week in the BAPTIST AND REFLECTOR. They are as lower lights shining brightly to show the danger points on a storm-tossed sea"—GLENN A. TOOMEY, New Market, Tenn.

—B&R—

Lyn Claybrook of the First Baptist Church, Lewisburg, in a second revival engagement with Claude McAdams had the joy of seeing five come by baptism, three of whom were heads of families.

Rockwood Baptists Highlight Anniversary Service With Splendid Report of Five Years Work

By MRS. L. E. BAYLOR



THE REV. H. B. FORD, MRS. FORD, AND NANCY JOHNNE

On Sunday, September 1, the First Baptist Church of Rockwood held an all-day service in commemoration of the fifth anniversary of the pastorate of the Rev. H. B. Ford. A large number of former members of the church were present. A former pastor, the Rev. Charles S. Bond, now of Central Baptist Church, Fountain City, preached at the morning hour.

The offering for the building fund totaled \$1,358. Two weeks previous the church gave over \$600 to the Relief and Rehabilitation Fund.

Record of Five Years

During the past five years Mr. Ford has received 409 members into the church. Offerings for all causes have totaled \$87,947.93. Twenty-five percent of this amount has been given to the Cooperative Program for Missions; \$20,000 has been invested in War Bonds for the building fund; a Hammond electric organ has been purchased; a Mission building bought; a parsonage bought; a mortgage standing since 1891 liquidated; a stoker installed, and Sunday school department rooms provided. Also, during this time the pastor's salary has been practically tripled. During the war 115 service men were on the church service flag and all have safely returned. Weekly communication was had with every one of these, John Burchfield cooperating with the pastor in this work.

In addition to his ministry here Mr. Ford has conducted 13 revivals, 9 vacation Bible schools and eleven study courses.

Mrs. Ford, the daughter of Capt. and Mrs. A. Ernest Miller of Concord, is a worthy assistant.

St. George Jones presented gifts to the Ford family from the church. The pastor was given a handsome gold wrist watch, Mrs. Ford received a lovely bag and gloves, and little Nancy Johnne was thrilled with a tricycle. Both Mrs. Ford and daughter wore gift corsages of red rose buds.

The Rev. O. C. Rainwater of Harriman preached in the afternoon.

Using as his subject "Looking Forward," Mr. Ford brought a brief sermon in shoes, using a pair of shoes worn by his father's sister over 60 years ago when as a child she burned to death, and which the family have cherished in her memory, and a tiny pair of shoes outgrown by his small daughter, Nancy Johnne, to show that the first shoes mentioned were surrounded by sentiment but were of no value because they belonged to someone dead, but the baby's shoes belonged to a living, growing person, and were

expensive to replace. "So it is with our church," said Mr. Ford, "we must not only hold our sentiment for her, but we must work and provide for her, and constantly outgrow past efforts. It will cost something in time, energy and money, but will be eminently worthwhile. A living, growing church is the only useful church."

Former pastors mentioned at the service were the Rev. C. W. Leonard of Auburntown; the Rev. N. V. Underwood of Murfreesboro; the Rev. P. Davis, the Rev. L. W. Clark and the Rev. D. D. Bowers.

The widow and daughters of another one-time pastor, Mrs. Edgar Allen, Mrs. St. George Jones and Mrs. Clayton Boisvert, are now residents of Rockwood and members of the church.

Numbers by the Carson-Newman boys, Wilburn Snow, Jack Hibbs, Nat Thompson and Don Carroll, accompanied by Charles Hunnicutt, organist, featured the program. A young people's choir, which is a regular feature of Sunday evening services, was also on the program.

Great Study Course in Calvary Church

A TRAINING UNION Study Course was held at the Calvary Baptist Church, Heiskell Station, in the Midland Association.

Calvary was organized in 1942. A beautiful brick building was dedicated in September, 1945. The membership on August 1, 1946, was 60. The Training Union enrollment is 41.

A goal of 50 was set but the enrollment surpassed the goal with a total of 55. The average attendance for the week was 45. There were classes for all ages.

The Rev. Floyd Rhynes is the pastor. He has been serving Calvary for the past ten months. He is young in the Ministry but results are being seen. The interest and attendance of the Study Course is only one of the results of his ministry.

The record of Calvary should challenge all the Baptists of Tennessee.—MARGARET J. GRAY, T.U. Summer Worker.

Reporting the visible results of the revival services held at the Mt. Juliet Baptist Church, with Dr. G. Allen West, Jr., preaching and Mr. John Williams of the Sunday School Board leading the singing, 15 were added to the church by baptism and the church was much revived.

A Faithful Minister At Rest

Funeral services for Rev. Joe Pleasant Jacobs, 78, of 3920 Gallatin Road, retired Baptist minister who died in a Nashville hospital September 3 following a long illness, were conducted September 5 at 3 o'clock at the Eastland Funeral Home.

Dr. E. B. Crain and the Rev. Rufus Beckett officiated and burial was in Mt. Olivet Cemetery.

Prominent in Baptist affairs until ill health forced him to retire nine years ago, Bro. Jacobs organized the Centennial Baptist Church here 52 years ago.

The son of the late Ellen Fitzgerald and Harvey Jacobs, he was born at Carter's Creek in Maury County. He received his early education at the old Professor Patton's school in Santa Fe.

Later he earned degrees from Bethel College, a Baptist institution at Russellville, Kentucky, and the Southern Baptist Theological Seminary at Louisville.

For five years he worked in mining towns, railroad shops and churchless towns in Missouri, Kansas and Colorado as a missionary on the "Chapel Car, Messenger of Peace." Following that he became district secretary of the American Baptist Publications Society throughout the Middle West for five years.

After serving as general secretary of the Missouri Baptist Convention for a number of years, he assumed a similar post in the state of Wyoming. He later returned to Missouri as pastor of the Maryville Baptist Church.

When ill health forced him to resign that pastorate, he returned to Tennessee and, after a period of recuperation, became pastor of the Baptist Church in Franklin, remaining there for four years until his health forced him into complete retirement nine years ago.

He was a member of Eastland Baptist Church.

He was married to the former Miss Mollie Meadows, former teacher in the Nashville public schools, on July 11, 1894.

In addition to his wife, he is survived by four sisters, Miss Maggie Lou Jacobs of Rome, Ga., Mrs. Virgie McCaleb of Vernon, Tex., Mrs. Grace Keller of Los Angeles, Cal., and Mrs. John Shaw of Fort Worth, Tex., and a brother, H. P. Jacobs of Nashville.—*Courtesy Nashville Tennessean.*

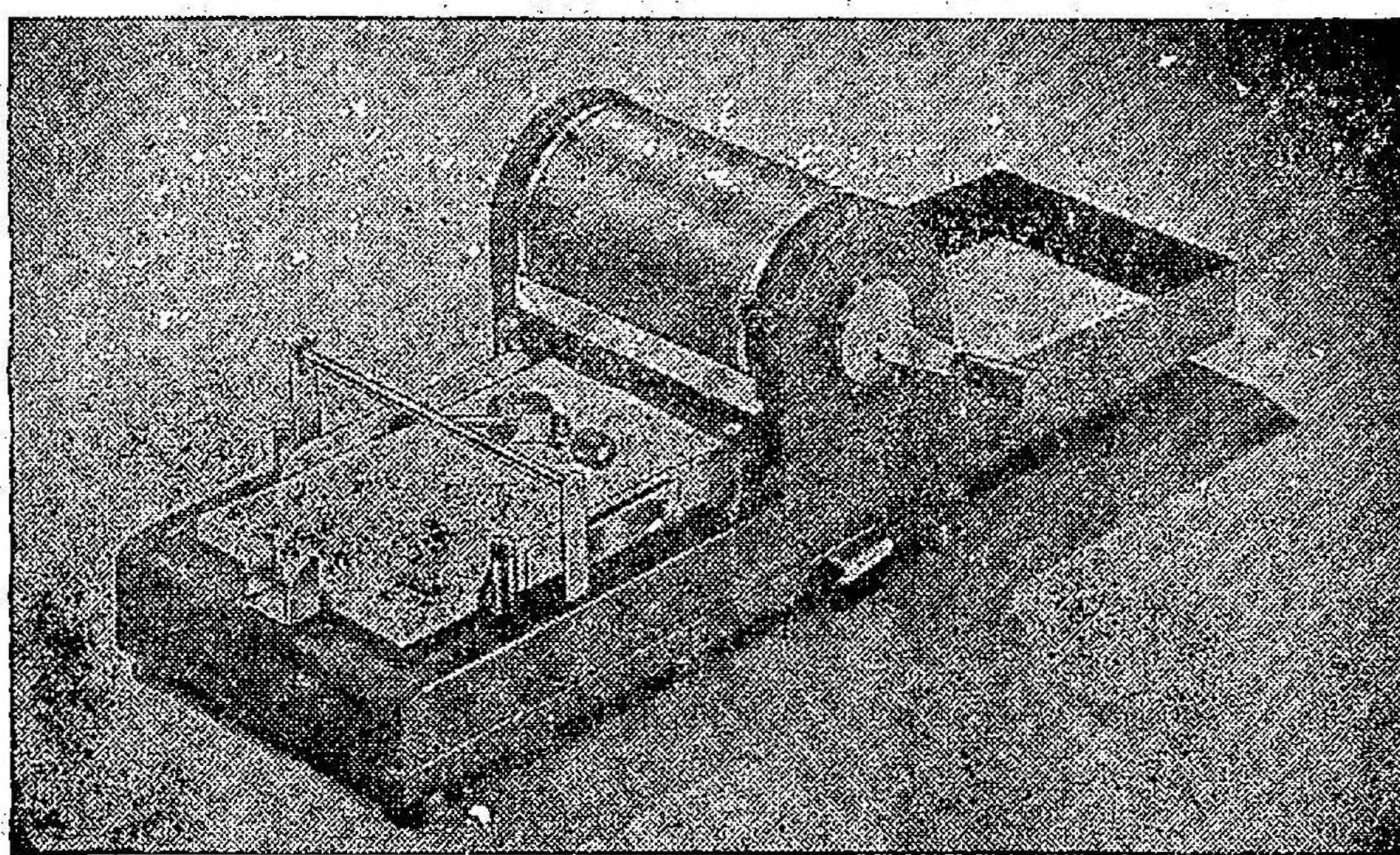
The editor knew Bro. Jacobs well and loved him. God comfort the bereaved.

WITH THE CHURCHES: *Athens*—First, received three additions by letter, one by statement and one by baptism; Sterling Price, pastor. *Bristol*—Calvary, received two additions for baptism; James Gregg, pastor. *Chattanooga*—Highland Park, received 43 additions, baptized one; Lee Roberson, pastor. Morris Hill, received two additions by letter; James Carlett, pastor. Oak Grove, received two additions by letter and three additions for baptism; C. J. Donahoo, pastor. St. Elmo, received five additions by letter; Wayne Tarpley, pastor. Woodland Park, received three additions by letter, baptized one; E. L. Williams, pastor. *Cornersville*—First, received one addition for baptism; Norman Baker, pastor. *Cleveland*—First, received three additions by letter; Fred Dowell, pastor. *Covington*—First, received twelve additions by baptism and two additions by letter. *Crossville*—First, received two additions on profession of faith for baptism; J. E. Ledbetter, pastor. *Fountain City*—Central, received one addition for baptism; Charles Bond, pastor. *Hohenwald*—First, received five additions for baptism; Boyd Lecroy, pastor. *Humboldt*—First, received seven additions by letter, baptized fourteen; S. B. Woodson, pastor. *Jackson*—Calvary, received six additions by letter; Walter Warmath, pastor. *Jefferson City*—First, Received one addition for baptism and nine additions by letter, baptized three; A. S. Hale, pastor. *Knoxville*—Bell Avenue, received three additions by letter and one addition by

baptism; A. T. Allen, pastor. Broadway, received four additions by letter and one addition by baptism. Fifth Avenue, received one addition by letter and two additions for baptism. Lincoln Park, received one addition by baptism and baptized one; David Livingstone, pastor. New Hope-well, received one addition by letter; J. H. Smothers, pastor. Smithwood, received two additions by letter; G. C. Graber, pastor. *Lawrenceburg*—First, received one addition by baptism; James Canaday, pastor. *Lexington*—First, received one addition by baptism, baptized one; E. E. Deusner, pastor. *Madison*—First, received one addition by letter. *Memphis*—Bellevue, received five additions for baptism and five additions by letter; R. G. Lee, pastor. Boulevard, received one addition by letter and one addition for baptism, baptized three; C. M. Pickler, pastor. Highland Heights, received three additions by letter. Temple, received one addition by statement and baptized eleven. *Murfreesboro*—First, received six additions by letter and three additions for baptism.

Nashville—Edgefield, received three additions by letter and two additions by baptism, baptized two; W. H. Barton, pastor. Grace, received five additions, four by letter and one for baptism. Grubbs Memorial, received two additions by baptism. Lockeland, received six additions by letter and one by profession of faith; L. S. Sedberry, pastor. *Oak Ridge*—Robertsville, received seven additions by letter and one by statement; T. G. Davis, pastor. *Old Hickory*—First, received seven additions by letter and eight additions by baptism; V. Floyd Starke, pastor. Temple, received three additions by baptism and two by profession, baptized sixteen; C. S. Penuel, pastor. *Shelbyville*—First, received one addition by letter; H. A. Cate, pastor.

"Cherokee Baptist Church voted to send 25 dollars each month to the Co-operative Program instead of the customary 3 dollars it has been sending in past years. We feel now that we more deserve the name: MISSIONARY Baptists!"—FRANK BECK, Pastor.



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MISSIONARY RESPONSE

LOCAL MISSION STATIONS

"If a little church can start out with 28 members in a poor neighborhood and lead all the churches of the Southern Baptist Convention in baptisms over a period of ten years, it must have something worth looking into. That something is local mission stations." These words constitute a paragraph in the newest booklet printed by the Home Mission Board.

Rev. R. C. Howard, pastor of Kelham Avenue Baptist Church in Oklahoma City, has prepared for general distribution a story of the progress of his church in local missions.

The city mission program of the Home Mission Board encourages churches to set up mission stations. The Sunday School Board encourages mission Sunday schools. The extension of the church influence to regions beyond is important in this day when it is difficult to get hosts of people to attend regular services in the church buildings. One answer to that question is the mission station promoted by the local church.

Pastor R. C. Howard led his church to organize 23 local mission stations. Many of these developed into churches. The Kelham Avenue Church at this time has seven mission stations in operation.

In the city mission program which sponsors local church missions, the state boards and the Home Mission Board carry on a co-operative work. There are some 40 superintendents of city missions in the larger cities and many city mission programs in smaller communities.

DR. GRAY ILL

Dr. B. D. Gray, Secretary Emeritus of the Home Mission Board who for 25 years served the Board actively as its head, underwent an operation in Georgia Baptist Hospital early in September. The reports are that he is doing well.

EVANGELISM SUPERINTENDENT RESIGNS

Dr. Fred C. Eastham, superintendent of evangelism for the past two years, presented his resignation at the September meeting of the Home Mission Board and announced his acceptance of the pastorate of the First Baptist Church of Springfield, Missouri, to which city he moved September 15. The first year of his service with the Board was spent in the Centennial Crusade. The greatest number of baptisms in the history of the Southern Baptists occurred during that year. The new year has been fraught with outstanding success in a number of revival efforts. In his resignation, Dr. Eastham stated, "the fine fellowship I enjoyed with the departmental heads and staff, as well as every missionary associated with the board, shall never be forgotten. During the 22 months I served, I learned to appreciate the great work you are doing, and I pledge you my support and co-operation in every phase of your work."

The resignation was accepted with regrets.

STUDENT SECRETARY

Dr. S. E. Grinstead, highly recommended by Dr. Frank Leavell, has accepted a position with the Home Mission Board to be student secretary in Negro colleges. The work is to be patterned after the B.S.U. of Southern Baptists.

NEW MISSIONARIES

In connection with the Mexican work, Rev. and Mrs. Alfred Lerin, Rev. Frank Ramirez, Rev. Desiderio Calzonci, and Rev. B. C. Cuellar were appointed as new missionaries.

Rev. and Mrs. Goodwin K. Cobb are new workers in Indian missions.

Miss Marjorie Lee Bailey has been chosen for Good Will Center work in New Orleans. Miss Mary Tarry and Miss Mary Bidstrup also received appointment for this type of work.

Miss Katherine Todd was named to serve in the Italian Good Will Center of Ensley, Alabama.

SCHOOL OF MISSIONS

Miss Margaret Hutchison, for seventeen years young people's secretary of the W.M.U. of Arkansas, has accepted a position with the Home Mission Board in Atlanta as associate in the department of schools of missions.

Bringing to the department rich experience and unusual ability, Miss Hutchison will be of invaluable assistance to Rev. Lewis W. Martin, who heads the schools of missions department. Her wide knowledge of missionary personnel and her understanding of Home Missions, will make her writings and program planning of great help to Southern Baptists.

The schools of missions department promoted 153 simultaneous city-wide or associational-wide schools during the past twelve-months' period, and many other schools which were not simultaneous, furnishing 174 Home missionaries in the school program. In various camps and other activities, a total of 183 Home missionaries were used under the direction of the department, with 572 missionary weeks provided. These Home Mission speakers visited 2,291 churches in the annual period, and were heard in 18 states by 525,527 persons. As a result many missionary recruits have entered school to prepare for missionary work at home and abroad.

CO-OPERATIVE MISSIONS

Inasmuch as the city mission program and the rural work, as well as that in western states, all come under the head of co-operative missions, work done by the Home Mission Board and state mission boards jointly, Dr. S. F. Dowis was designated to be superintendent of co-operative work for the rest of the year. Thus city, rural, and western mission programs are combined under one general co-operative program.

HOME MISSIONS AND MEN

L. H. Tapscott, State Brotherhood Secretary of Texas, sends an order to the Home Mission Board for materials to make up an envelope to be marked "Baptist Home Mission Work" and provided for brotherhoods. He has made a splendid suggestion and selection of materials. In the large envelope will be two small envelopes containing the materials. In one will be found "Victories of A Century," "Do You Know?" "A New Day for Home Missions," map of Home Mission fields, and copies of *Southern Baptist Home Missions*.

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DR. S. F. DOWIS

In the other envelope there will be copies of "God's Way of Salvation"; "Home Fellowship Hour"; "Plainly, How To Be Saved"; "Brightening Up Heaven"; "If You Are a Baptist, Why Not Belong?"; "Evangelism in the Home"; "Conserving the Results of Evangelism."

Congratulations to Secretary Tapscott. Does it suggest anything to you?

CHAPLAIN IN KOREA

From Lt. Col. Alvie L. McKnight, division chaplain in Korea, comes an interesting sidelight to affairs in Korea. "I know of no greater way in which money could be used in Korea than to fulfill the need for needles and sewing thread. Mrs. Underwood tells me that she has been rationing needles one per family since her return to the field two months ago and related the story of one woman who walked three miles over the hills to secure a needle for a sick woman in order that she might be able to make winter clothing for her children."

The office force of the Home Mission Board sent to Korea a box containing twenty pounds of writing paper, pencils, crayons, needles, safety pins, and elastic.

HONORARY DEGREES

Dr. Jacob Gartenhaus has been honored with doctor's degrees conferred by Union University and Georgetown College.

What about RUSSIA?
Read

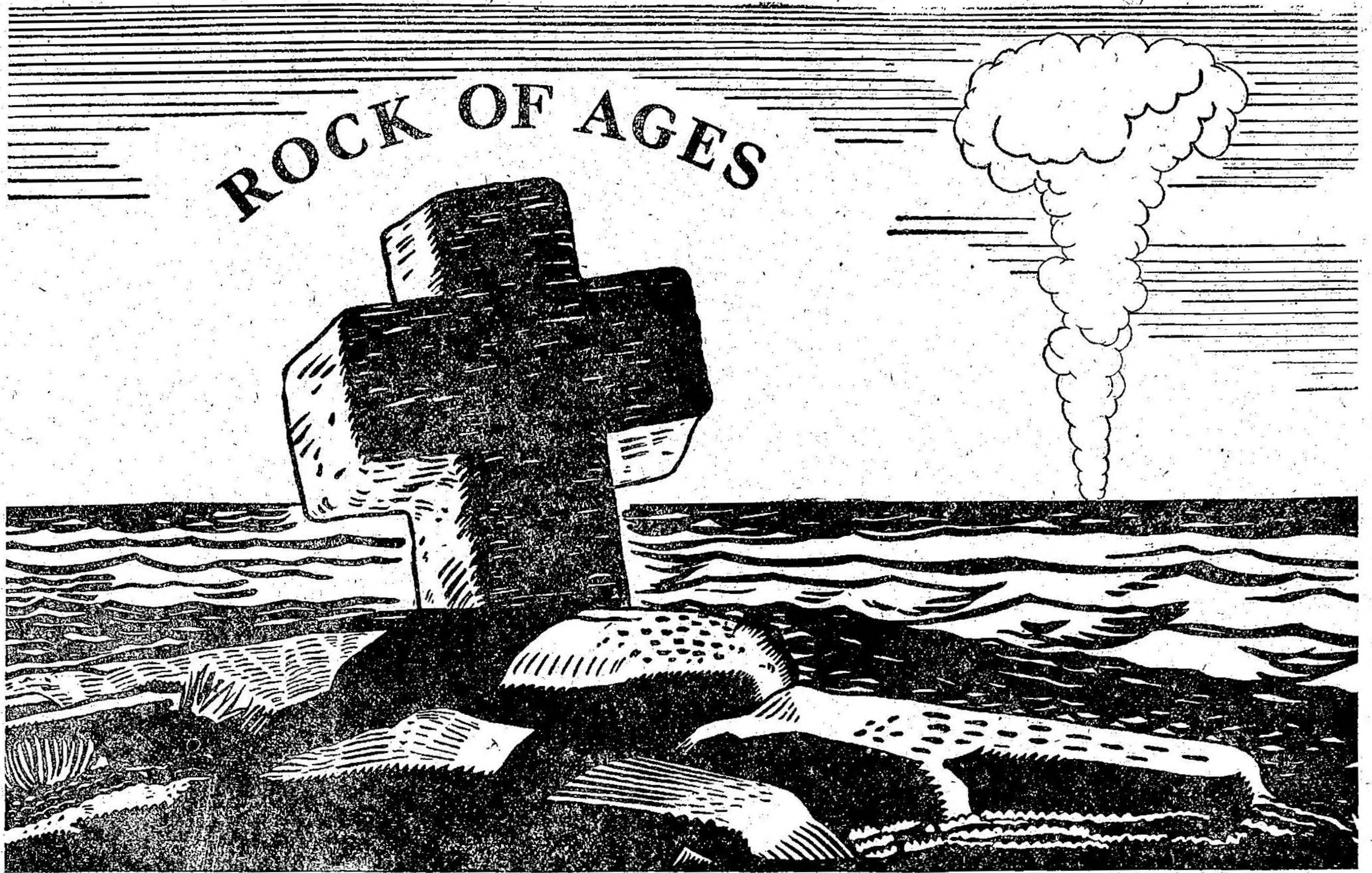
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